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C 162 The inhabitants of Tierradentro may be divided into three groups, according to the degree of civilization: a) the colonists living south of the Rio Ullucus, who speak Spanish and have nothing in common with the Paez. In habits and customs they correspond to the general, more or less strongly mestizo, Colombian rural population. Furthermore, the population of Balalcázar, consisting predominantly of Negroes, has nothing in common with the Paez. They were brought there by the Spaniards in colonial times as slaves, in order to exploit the salt mines that were used by the Paez even in ancient times. Today salt C [316] extraction is no longer profitable. The Negroes live partly on gold-washing in the Rio Paez, which is undertaken in primitive T fashion with wooden pans, the workers standing up to their knees [563] in water. The Paez do not generally intermarry with the Negroes, ● [186] but, on the contrary, despise them, since they know that they at one time came there as slaves.

P 162 361 563 b) The Paez who north of the Rio Ullucus have settled both banks of the Rio Paez as far north as Nevado del Huila. They have in part intermarried with the white and mestizo colonist P [103] population. The /106/ places inhabited by them are: Araujo, Avirama, Belalcázar, Cuetando, Mosoco, Ricaurte, San Andrés, San José, Tálaga, Toez, Togóima.

T 162 103 P 114 121 P 181 648 101 c) The pure Paez villages of Calderas, Chinas, Huila, Lame, Santa Rosa, Suin and Vitoncó. Among these the Paez of Calderas have preserved their cultural individuality most purely. We worked primarily among them, and the present material, insofar as nothing is said to the contrary, refers to the culture of the Paez of Calderas. The Calderun, as the inhabitants of Calderas are known in the country, are by far the most unapproachable of all the Paez. They have best kept to this day the three laws of Juan Tama, the mythical hero of the Paez, which were originally strictly observed by all. These three laws say: 1. Tierradentro is solely and exclusively the land of the Paez, 2. the Paez may never intermarry with other races, 3. the Paez are invincible as long as they keep these laws. The third law in particular has well-founded justification, since for centuries

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804 192 The period of a day is subdivided into the day (ẽn) and the night (kos). Early morning is called kosẽ; afternoon at the time when work is at an end, which is reckoned by the position of the sun, is called ff'nze. Other subdivisions of the day are made according to the interval of an éšnetc, meaning the time it takes to chew a dose of coca. In translation this designation is used for "hour." The largest period of time is the month, ãte, which is designated by the same word as for "moon." For the period of a year the Spanish word año is used. In former times the word [221] enzte was used. It is the designation for the large annual communal fishing at the weir during the dry season in February. The [226] [132] two rainy seasons, called nospá'nye, and the two dry seasons of the year, called sek, are not regarded as time intervals, but as seasons. The latter is at the same time the word for "sun."

823 [491] No large geographical orientations or regional, individual divisions of any kind could be discovered. Moreover, all of Tierradentro is enclosed by civilized areas -- there is even an auto road leading to Belalcázar -- so that many Paez men have seen the surrounding countryside and even cities with their own eyes.

[601] [186] Only the western bordering mountains of the Central Cordillera, in the direction of Popayán, are conjectured to be the habitation 123 area of the dreadful man-eaters, the Pijao. Geographical means 484 of orientation are unknown. Traveling is done only during the day, in groups, and in company with a person who knows the way.

821 Of the stars it is only known that there stars that move and fixed ones, without their being distinguished in greater detail or according to constellations.

202 [361] [203] It is amazing that, in spite of their settlement pattern of individual farms, the Paez do not have any optical or acoustical means of communication over larger distances. /255/ In case of urgent news or questions, children are sent.

802 There are numbers only from one to six and ten. For the designations seven to nine the corresponding Spanish numbers are used. The Paez word for "ten" (kóse pémba) literally means "no more hands" and indicates that the fingers were used for counting. The toes are not used for counting; anything beyond ten is

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755 756 that his signs tell him that his efforts will be in vain, because the patient must die. Only if the signs are favorable, do he and the patient start chewing the little packet of medicinal herbs. The shaman now takes his staff and spits some of the chewed medicinal herbs on it, to prevent the pest sent by nyic from possibly being transferred to him and killing him. Then he thrusts the tama into the ground with the point, in order to announce to Thunder that he does not wish to act badly and carelessly, but exactly in accordance with his shamanistic rules. He sets the bottle of /281/ brandy, into which he puts a stalk of the čayuts herb, beside his shaman's staff. If the stalk remains vertical, it is a good sign; if it falls to one side and goes under, it is a very bad omen. On the mouth of the bottle he also places a small calabash vessel, likewise containing the čayuts herb, which is supposed to prevent the pest from taking the shaman by surprise and killing him. He now puts a handful of coca into his mouth and starts to chew. Motionless, he gazes at his staff, ready to receive his signs. From time to time he takes more coca and lime, tells the patient that his signs are favorable, that his illness, which comes from the pest, will soon get better. Then he gets up, goes to his tama, and vigorously spits out the chew. He empties a whole calabash of brandy and squirts it into the air. Again he returns to his seat, once again takes coca and lime and a little cigar tobacco into his mouth, and again remains squatting motionless. After about an hour he spits the chew in the direction of the staff, the patient does the same, and then both get up. The shaman now tells the patient that Thunder has shown him the possibility of a cure. He will now go and gather his special medicinal herbs, and for a good purification the patient will have to bring a pound of coca leaves, six cigars, a liter of brandy and chicha, and, in addition, a few pounds of meat. The teyu urgently enjoins him not to take any of the medicine of the whites under any circumstances, for otherwise he must surely die. At this séance, as well as at others, the shamans all agreed that neither did they themselves leave the place of the séance nor did their souls leave their bodies to go wandering. The signs, to which alone they give heed, are the only characteristic of their experience.

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2: Pittier de Fábrega E-4, 5 (1906) 1907
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pipes they play while walking along, unless their hands are kept busy plaiting braids of gynerium bark in the manufacture of their hats. This is the exclusive occupation of the men. Women almost invariably walk along spinning wool, their distaff under the left arm and the spindle in the left hand, while the right hand is busy at the wool.

The Paez maidens are fond of flowers and are very playful. On one occasion I observed several of them going up the hill beyond the river, in front of the church at Huila, their arms entwined about one another's necks; then they began running up the steep hill as in a contest of endurance. As they became exhausted they threw themselves on the grass, while their movements showed that they were playing and joking all the time. These children of Nature are not unpleasant to look at, except for their usual lack of cleanliness; nor are they wanting in coquetry, and they are often pretty. But in the presence of strangers they are extremely bashful, doing their utmost to keep in the background.

The old women are generally very ugly. Their clothing consists only of dirty rags, and their skin is covered with the filth of years.

Relations between the sexes, especially between husbands and wives, seem to be easy and without an air of superiority on the part of the former. On the few occasions that I had to entertain these people at their houses, the women took the same interest and the same part in the proceedings as the men, which was very different from what I observed among the Central American Indians.

Toward strangers, and especially toward Colombians of other races, the attitude of the Indians is decidedly hostile. Unless induced by the prospect of profit they will neither sell anything nor lend any service, often refusing money and accepting only articles which they especially desire. They will not allow white or black people in their homes, and at Huila they are even unwilling that the only white family living there should share the practically inexhaustible supply of fuel scattered about in the near-by forest, or have horses or cattle pasturing on the almost

2: Pittier de Fábrega E-4, 5 (1906) 1907
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deserted savannas. It must be said, in extenuation, that they have been subjected to much abuse by their neighbors of the "superior race." Moreover, the Paeces are naturally hostile to strangers, descending, as we have seen, from a warlike people. The old Paeces always went about armed, carrying a lance or javelin in the hand and ready to protect their bodies from the darts of an enemy by means of a shield of basket-work (*opimb*), or of tapir hide (*yimba-kût*). The warlike tendencies of the tribe were stimulated by means of periodical contests in which the most valiant warriors fought each other in the presence of the multitude.

To-day, as we have seen, the descendants of these have abundant opportunity to satisfy their fighting propensity by taking sides in the frequent quarrels of the political parties that thus far have kept Colombia in an almost continual turmoil.

Sexual intercourse between Paez women and men of other races is said not to exist; barbarous chastisement would be the fate of the offending female. It is to be expected, however, that the closer contact brought about by the gradual penetration of the Tierra Andentro by whites and negroes will soon overcome the purity of the Paez blood and open the way to amalgamation with the neo-Colombian race.

Reclus, cited above (page 311), gives us to understand that the Paez were cannibals, and the tradition current in the villages along the western foot of the cordillera confirms his intimation with reference to the Pijaos; for the coming of "el Pijao" is still a menace to children. The early chroniclers tell us of several anthropophagous tribes which lived in this region, and it is not unlikely that the Paeces had a share in that custom.

GRAMMATICAL NOTES

Castillo's *Nociones gramaticales* is limited to a list of the personal pronouns and the conjugation of the verbs 'to be' and 'to write.' A few more grammatical indications are incorporated in the vocabularies, but on the whole these data are very meager, and much remains to be done in this direction.

[Parcialidad of Caldera:]

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114 us nothing about the religion and mythology of the Paez. Nor
773 do systematic modern studies exist. Nor do those who have had the opportunity to be in contact with them and to describe their customs and ways of life tell us about their religion and mythology. Furthermore, there are those who state that the Paez have no mythology. José Pérez de Barradas collected the myth of Juan Tama. Gregorio Hernández de Alba refers to it, and the Lazarist missionary Fr. David González also collected it and has it in his unpublished work, Los Paeces /The Paez/, in quite elaborate and synthetical form, as does G. Burg. It is obvious that a large part of the myths and tales which I am presenting, not to say all of them, have suffered modifications in the avatar of time, as the institutions also changed. Since mythology is the rationalization of conflicts created by the culture itself, it is subject to the directives /291/ of that society and culture. Its roots are inevitably of a sociological and cultural nature.

773 Many of the myths collected have a marked similarity to
776 that of Juan Tama. The predominant central motifs refer to
538 sex and aggression. The personages in the myths are Thunder, Llíban, Juan Chiracol, Chaute, and Santo Tomás. Llíban is regarded as Thunder's son, but everyone maintains that he is Thunder himself; he was a cacique, and the natives state that many of their caciques took refuge in the turbulent waters of the river. The last two personages merge and in reality form a single being. It is to be noted that in some accounts the tricky personage presented is not Tomás, who is a saint, but Pedro Dimales, his brother.

●186 There is no need to emphasize the role played by the Pijao
793 in these accounts. The recollection of this people inured to
628 war is still fresh in the memory of the Calderunos, the characteristics of the struggle sustained against them still manifest, the fear that the name Pijao awakened still alive. To the Calderun mentality they seem like monsters, like animals of uncommon size and power, who drew fire from their armpits.

[Parcialidad of Calderas]

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773 They are in fact legendary personages who go beyond the
186 boundaries of legend to enter the territory of myth, not only
628 by their symbolism, but in their dramatic force, their sociological framework, and their cultural function.

The mythology gravitates around the behavior of the natives, their attitudes toward the whites, the organization of the cabildo, illnesses, and death. Of Juan Chiracol, a 23-year-old informant says: "He warns when the mob is coming, he no longer warns, so." And of Thunder, it is said that he almost killed a padre because he went to the montaña to get wood to board up the school. "Thunder was defending the
538 wood," they say. The tales were always told around the fire,
773 with men, women, and children present, who sometimes laughed, at other times kept silent, but always corroborated, corrected, elaborated, or confirmed. The storytellers sometimes put on a serious face, accompanied their tale with mimicry, and once in a while they would burst into mocking laughter, as if to signify that what they were saying was worthless and they did not believe it. I was soon able to ascertain
115 their sociological and cultural value. The myths and tales
773 were collected with the help of an interpreter, a mestizo from San Andrés, about 35 /292/ years old, tall, muscular, quiet in manner, intelligent, calculating, with great charm and a knowledge of Paez and the Spanish language; he was familiar with the customs of the Calderunos, esteemed by them, and
773 skilled in his questioning. We present below the myths and
128 tales collected, leaving the other aspects of the culture for presentation in a complete monograph.

1. Thunder

*539 The old people related that at one time the area was full of Pijao. Thunder lived in Sukafi. In view of the growing number of Pijao, he decided to kill them. He stood on a tall stone that is to be found there, threw his lariat /boleadora/

4:Bernal Villa--27 E-5 (1952-1953) 1953 SC15 Paez SC15

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273 take with him the "heart" of the aguardiente, thus reducing the
784 quantity and detracting from its quality, for it will be "cold

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273 and tasteless."
[784] The distillation is done on any day and at any hour; the tax collectors do not go this far; control of this kind has never been permitted, and anyone who dared to do it would risk his
[186] life. Children drink this liquor from the age of three. Abstainers are inconceivable; "only Protestants do not drink," they conclude.